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and PROGRESS of SPIRITUALISM,
RELIGION and REFORM.

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Our main object in this work is to reach those for whom the sun no longer shines, whose lives have been darkened by the apparent loss of a loved one. I, too, have passed through the valley of the deepest night. My boy was the song of songs to me, and I loved him with a love supreme, just as you loved that one who left you as my boy did. We meet on holy ground. Ours is a language understood only by those who have suffered as we have. I know that no creed or dogma can illumine your darkened way. Either that personality you loved so well has perished—or it has survived! Half-way measures no longer satisfy. Blindly you are groping for facts, you are lost just as I was. But be of good cheer: there is a narrow trail which will lead your parched soul to the green heights of reality, and there you may drink and drink deeply.—THE AUTHOR.

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FRIDAY, MAY 10, 1929

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The Psychic Elements in Buddhism.

ALBERT J. EDMUNDS, M.A. (University of Pennsylvania).

I.

In the Holy Scriptures of the Buddhists there is a book of the Middle Collection, because it contains 152 dialogues of the Buddha of middling length. It was translated into Chinese in A.D. 397, and into English last year. The new version is by Lord Chalmers, and in the 143rd dialogue (vol. ii., p. 302) we read a first-class ghost story. The benefactor of the Buddhist church had died, and his death-bed had been ministered to by Sariputto, the Master of Buddhism. Soon after his death, the Master was sitting in the early hours in the very park which the deceased benefactor had given to the church. Just before the spirit of Philanthropist (as the benefactor was called) appeared to the Buddha, lighting up the whole scene. We may compare this with the apparition of Christ to Paul on the Damascus road (Acts ix. 3). In each case the spirit sheds a light. Indeed, in Acts xxvi. 13, Paul tells Agrippa that the light was brighter than the sun. In the Buddhist Scriptures it is a regular formula: "The spirit lit up such and such a place with transcendent splendor." Well, on the present occasion, the spirit of Philanthropist uttered "some stanzas wherein he praised the Buddhist Peter."

In the morning the Master related the vision to his disciples, and Anando, the John of Buddhism, exclaimed: "By that must have been Philanthropist!" He added that the deceased had "such perfect trust in Sariputto." The Master replied: "Quite right." He added that this was due to common sense (takko), meaning that Anando was no psychic, but made the identification by his knowledge of what had passed. It was the Master's clairvoyance which had enabled him to see the actual spirit.

This story was first translated into English in Philadelphia twenty-four years ago, and appeared in Japan, in 1895, in a book called "Buddhist and Christian Gospels," under the auspices of Professor Anesaki, of the University of Tokyo. In that translation the Pali word "devaputto" was translated "spirit," and it was proved, by other examples of Scripture, that such was its meaning. Lord Chalmers renders it "deity," but this is not so good.

II.

Upon returning from the summer vacation of 1880, I was down in my room at Harrogate Street, Sunderland, determined to grapple with the religious problem. Already I had read the English Puritan Bible, and about that time I had extra books discarded by it, but included in the King James' version of the English Church. I had also analysed the Gospels with paste and scissors. But now I took a new view. In August I read the Koran, but did not like much of it. In September Rhys Davids' "Buddhism," then two years old, claimed my attention. Here, said I, is the thing!

In 1895 I heard Rhys Davids lecture in Philadelphia while on his honeymoon in the United States. (They had seen Niagara Falls in 1894 and had thus enjoyed an orthodox American bridal tour.) It was now that I decided to learn Pali, after reading the sacred books of the East in English for fifteen years.

In 1898 my first translation appeared in the Chicago "Open Court," when the never-to-be-forgotten Paul Carus was its editor. This translation dealt with the "marvels" at

the Buddha's birth—not a virginal birth, but one at which the devas assisted, and which was accompanied by splendours from heaven and upheavals in the other world. Moreover, the mother had abstained from all carnal delights during gestation.

In 1906 began my series of "Gospel Parallels from Pali Texts," afterwards reprinted in Japan as "Buddhist and Christian Gospels." One of the leading features of this book (not in the Chicago series) was the first translation of the apparition of Philanthropist to Buddha. Philanthropist was a rich disciple who gave a great park to the church, where the Master spent many a rainy season during his long life. In the Christian religion, the Master died young and appeared to the disciples, but in the Buddhist religion the Master lived into his eighties, and several disciples died first and appeared to him! The most famous of these was Philanthropist.

It was a common thing for Buddha to sit up at night in thought, and just before daybreak he was wont to see spirits. In my book I pointed out that "a son of the gods" was no translation of the Pali word "devaputto." It is literal, of course; but in the "Book of Apparitions," in the great Classified Collection of the Buddha's dialogues, "devaputto" generally means the ghost or spirit of a known person.

All this time Rhys Davids was continually saying that Buddhism had no God and no soul. These questions are mere metaphysics. As a matter of fact, the Four Great Nikayas* are full of spirit manifestations, as the widow of the great Pali scholar is now telling us in the learned journals of London and Calcutta. She loves her husband devotedly, while to me he is one of my life's masters. But it has long been clear to both of us that he wrote when Victorian agnosticism was at the crest of its wave, and could not resist the temptation of making poor old Buddha the great agnostic of antiquity. By giving prominence to his doctrine that God is a republican president who holds office for a billion years or so, and then gives place to another, much may be made to appear along such a line. But while Buddha believed in the fractional nature of the soul, he emphatically taught her moral responsibility and persistence after death. The Dhammapada, or Book of Hymns, denounces the man who lies and scoffs at another "world" ("Paraloka," world beyond) (verse 176). This sentiment often recurs throughout the Nikayas.

III.

Near the outset of the Numerical Collection (the longest book in the Pali Canon) there is a list of seventy-five disciples. The qualifications of each are given: wisdom, friendliness, etc. Among these virtues are several kinds of psychic power. Thus Moggallano and Miss Lotushue are credited with psychic powers in general, while Anuruddha is clairvoyant. Then there is Raudriling the Less, who can sit at the door of his hut and project multiple images of himself. I suspect that some of these images were not himself at all, but those of spirits. In this case he would be a medium throwing off ectoplasmic forms.

In another issue it is my intention to translate the first twenty-two chapters of the Scripture called "Thus Said." The reader will see that this world-classic simply teems with other-worldly facts and doctrines. It was translated into Chinese in the seventh century and into English just

*See the article, "Nikaya," in the *Encyclopedia Britannica*, 1910, where the present writer is quoted at the end.

twenty years ago. The second translator was a student in Columbia University, and his version is strictly scholastic. My aim is idiomatic English, like that of Jowett's Plato. Moreover, I had read the "Thus Said" in the Pali before Justin Moore, and he quotes several of my translations therefrom which appear in "Buddhist and Christian Gospels."

Happiness.

By A. K. VENNING.

THE ancients—Plato, Aristotle, and others—traced the source of human happiness to living a virtuous life. Others, again, maintain that it depends upon the healthy action of the liver and other internal machinery.

I imagine that it is true that anyone with a diseased liver, or leading an unvirtuous life, cannot be happy; and that those under opposite conditions may enjoy a low form of calm, passive happiness; but that true, active happiness—delight—consists in something deeper than this.

It has come to me lately that one form of real happiness is the result of attaining some portion of truth. Does not Love attract Wisdom, and these, combined, Purity, and Purity. Truth?

No, doubt many of your readers have experienced the strange sensation of being apparently stupid in a cloud of sudden happiness—a sudden glow of joy suffusing the whole being is perhaps the best description of it—during which the heart seems, literally, to sing and dance with delight and joy.

Not long ago, as I was reading "A Wanderer in the Spirit Lands," by "Franchezza," a book I strongly recommend as giving a very rational and logical description of the higher life, I came upon this passage by an advanced guide:

"In the spirit world there are a great number of schools of thought, all containing the great fundamental, eternal truths of Nature, but each differing in many minor details, and also as to how these great truths should be applied for the progress of the soul. They also differ as to how their respective theories will work out, and the conclusions to be drawn from the undoubted knowledge they possess when it is applied to subjects upon which they have no certain knowledge, and which are still with them, as with those on earth, the subject of speculation, theory, and discussion. It is a mistake to suppose that in the spirit world of our planet there is any absolute knowledge by which can be explained all the great mysteries of creation, the why and wherefore of our being, the existence of so much evil mixed with the good, or the nature of the soul and how it came from God. . . . Neither spirits nor mortals can know everything, and spirits can only give you what are the teachings which their own particular school of thought and advanced teachers give as their explanation. Beyond this they cannot go, for beyond this they do not themselves know. There is no more absolute certainty in the spirit world than on earth, and those who assert that they have the true and only explanation of these great mysteries are giving you merely what they have been taught by more advanced spirits, who, with all due deference to them, are no more entitled to speak absolutely than the most advanced teachers of some other school. In these subjects and their explanations are involved and required a knowledge of the universe itself, which has no limits, and the nature of the Supreme Being, of whom no man or spirit can know the nature, save in so far as we can grasp the great truth that He is Infinite Spirit, limitless in all senses, unknowable and unknown."

Upon reading this I began to experience the glow of delight and joy referred to, which lasted for several hours, all through a long walk, until I went to bed and to sleep. I had never before tried to analyse my feelings, but in this case it came so suddenly and so evidently as the effect of the cause, there having been nothing else to account for it, that it was forced upon my attention. I wish that all those who accept everything that comes to them from the spirit world as gospel truth could read and digest this extract.

Harmony.

By T. W. NIELS.

UNIVERSALLY preached, but rare in to-day's world is harmony.

Yet there is nought so essential to the uplifting of humanity. It is the stem that supports the hub of life. But how often is that stem broken; yea, before the bud had a chance to bloom.

As dry rot in the timbers of a magnificent building cause its destruction, so surely does discontent in the places of worship do the same. The continuous plea for harmony by the angel world still goes unheeded, many of our Spiritualist Churches, careless of this great canker, are suffering in consequence. There are pleasant Spiritualist Churches in our midst. Made by the untiring efforts of those who have Spiritualism in their souls, serving many an unthankful office, purely for the sake of our cause, who are conscious of a love's labour lost. A dissident element which has crept into the progressive conditions, disorganising and breaking the stem that supported the blossom, which had been so cared and tended both by earthly mortals and the angels.

The advent of Spiritualism was not only intended to prove continuity of life, but how to live that life—that in spirit, harmony, love and truth. The reality of love can only be realised through the great centre of life, one spiritual source, the fatherhood of God and the brotherhood of man. This is not only true of character, but of substance. Step by step we are led by harmony and to the higher elements of understanding, until we are formed into a spiritual entity fit for the kingdom of God. In these simple words are contained the secret of our life, and also the life beyond the grave, for there are mansions to occupy ere we finally reach the goal.

Let us liken our Spiritualist Churches as a model of these mansions. Let us pursue success wholeheartedly, will demand of us sacrifice after sacrifice, but what of the goal is reached and eternal joy rewards our efforts. The key which opens the door of harmony is toleration. This key cannot be obtained by selfishness or presumption, it is a light and beautiful key to some, but a heavy and cumbersome one to others. It is one of the many keys Christ carried. Why should we not carry it likewise? The first symbol of love (the awakening from a murky sleep) when the key of toleration unlocks the door which had been closed by ignorance. Many times our daily actions will be a grandeur of our Sunday thoughts, whereas our daily acts should be as a prayer to offer on the altar of our church, thankfulness to our Father, God, for His great love and blessings.

It is when we can make such offerings to our church that our church workers will feel sustained in their work, a harmonious congregation. Let us feel individually as we attend our little humble Spiritualist Church that we are in the House of God. Let poet, peasant, and king join together in harmony and love. Let us really feel the true brotherhood. Let us make our church our sacred sanctum. Let us make our daily life not a burden but a blessing. If we have not yet lived, let us begin from now.

There is no more blessed work than the building of a church. There is nought which needs so much sacrifice and love. Nought so difficult to maintain, nought so mystifying, majestic or beautiful. Yet there are dissensions generated through ignorance, antagonism, and presumption, aiming to spoil such a beautiful creation, although such a work be the handiwork of God.

Good works are the essence of life, making evil and sin. The proof of God's love is constantly unfolding to us every day. Then listen to the voice within us, "God's voice." He it is that is within each man's soul, prompting him to fulfilment of duty towards divine love and glory.

May our Spiritualist Churches become established in toleration, harmony, sacrifice and love, trusting the leaders will carry out in every detail the plans of the Divine Architect, for it is by our works we shall be known in God's final Kingdom of Love.

Mystery of Spirit Photography.

THE "Lincolnshire Chronicle" reports:—

Spirit photography from the experience of our representative is an exceedingly baffling mystery, quite beyond explanation.

It was through the courtesy of a Lincoln gentleman, might be described as a psychic investigator, that he was able to attend a private seance this week in a house in the east end of the city.

The procedure was conducted with Mr. Wm. Hope, who is regarded as one of the most successful mediums in the country, and with a clearly open mind on the subject of photography, gives his unbiased impression of the demonstration.

By the ordinary inexperienced individual spirit photography is regarded with not a little misgiving, and as I belong to that category, I must confess that I set out to demonstration which, I believed, in view of my knowledge of photography, must be a complete failure.

Here was an excellent opportunity, I thought, to pose what appears to large numbers of the general public trickery and humbug, because the members of the party—the principal himself (Mr. Wm. Hope, of Crewe) had consented to abide by certain conditions. These were that he should provide the plates, place them in the slide and develop and fix them without their being touched by anyone but myself. I also intimated my desire to examine all the "mystic camera."

IDENTITY UNDISCLOSED.

Surely with such facilities, and as a sceptic among others, I would be able to prevent any faking or trickery in the operation or—and here was the rub—might my un-sympathetic presence actually have the effect of excluding spiritual influence.

I thought to mention that a promise was given by the gentleman at whose invitation I attended that my identity would not be disclosed to the demonstrator until after the seance.

Arriving on the stroke of the appointed hour, I rang the bell and was greatly consoled to be welcomed by a gentleman whom I had met before. We had a brief consultation in a room to ourselves, and he pointed out a mean innocent Lancaster quarter-plate stand camera in a corner of the room. That was the instrument by means of which it was hoped to produce spirit photographs.

Eagerly I examined it, and my task was not a long one, for there was no shutter, the lens and body and back screen plate were obviously a standard make, and there was certainly nothing which could aid the production of a fictitious picture. What I was particularly certain about was that there were no stray beams of light reflected on to the back of the apparatus.

A REVERENT SERVICE.

I had just replaced the camera to its original place when an elderly gentleman, with hair almost white, entered the room. His kindly, open manner put me at ease at once, and I was somewhat surprised to learn a few moments later that this was the medium; or, as I was more inclined to regard him, the trickster. If such he were, his greatest blemish lay in his personality.

"Are we ready to start?" he asked my friend in a general matter-of-fact way, and we made our way to another room leaving the camera behind!

Barely three hours previously I had bought a packet of imperial rapid plates for use that evening, and these I almost fondled as I proceeded to the room where I would be able to present them for use.

Sitting round the room were about a dozen ladies and gentlemen, all of mature age, and evidently, from the serious look on their faces, they were strong believers in Spiritualism. It was my privilege to sit beside the medium, although I must confess I might just as well have been at the other side of the room, because I noticed nothing unusual during the proceedings.

We were at the outset invited to hold hands over a table, and in this position we remained while a hymn was sung and an appropriate prayer appealing to God to permit the manifestations that evening was offered. The service was conducted with reverence and obviously regarded in the same spirit by the company.

THE FIRST SUBJECT.

Next came the all-important question of photographic plates. A member of the audience produced a packet and I produced mine. Both, I ascertained, were still unopened. Mr. Hope, the medium, placed both packets on one hand and held his other hand on top. Then we all held our hands, one on top and one on the bottom over his hands for some moments, so as to produce the necessary psychic atmosphere.

Although I did not feel too comfortable in this strange company and under such unusual conditions, I was not aware it was noticeable until the medium turned to me and remarked that as I was evidently a sceptic he would take me as his first subject to be photographed, and added that he would like me to satisfy myself as to the genuineness of the process adopted. I was delighted with the opportunity, and taking possession of my packet of plates, which meanwhile had been on the table, I followed him to the little improvised dark room, where he handed to me the camera slide. After thoroughly examining it, I contented myself that it possessed no unusual features, and proceeded to unpack my plates. Selecting the two middle ones, which I thought would be furthest from any superhuman influence which might have been brought to bear upon them, I loaded one in each side of the slide. Then I escorted Mr. Hope to the place where the camera had been left, and he took it to the seance room. I handed him the slide, which he placed in the camera. Seating myself in a chair in front of a large, dark curtain, I awaited events. Ordinary incandescent gas light was used, and consequently the exposure lasted about half-a-minute, and I kept as still as possible in order that no movement or shadow should be made and later mistaken for a spirit. As soon as the exposure was complete, the medium handed me the plates to develop, while he looked on brimful of anticipation, despite the fact that he had previously "promised me nothing" in the way of results.

WHOSE IMAGE?

One plate responded more readily to the developer than did the other, and the image shown on it was certainly not that of my head and shoulders, as was shortly afterwards clearly defined on the other negative, although neither the camera nor myself were moved during the two exposures.

"What is it?" I asked, and eagerly my companion, the medium, held it before the red lamp and pointed my dim outline on the plate, while across it was the distinct form of a draped head. I was amazed, and, needless to say, the medium was delighted.

I returned to the room to watch the seance continue. Time did not permit of more individual photographs, but two exposures were taken of each of three groups. I watched intently to see all the camera saw, but invariably was unable to detect anything unusual. Yet on the first plate exposed in each instance there appeared a draped figure, rather longer than that which appeared on my negative, and with certainly more distinctly-defined features.

ONLY ONE CONCLUSION.

The absence of windows, exposed mirrors, or even pictures, left me with the firm impression that either the camera could see what the naked eye could not discern, or there was some psychic phenomena produced by the medium aided by the devout company.

Of this I am certain, that no human element was responsible for the psychic impression on the plate. I have not been able to identify the figure from the plate, and at the time of writing have not seen a printed photograph from it. I am not, therefore, in a position to comment on it.

Mr. Hope insists that none of the plates shall go out of his possession, because improper use might be made of them. He has, however, assured me that he will send me a photograph, which I hope to reproduce in our next issue, together with my unbiased opinion.

I must say that at the seance the lights were never extinguished or lowered, and there was nothing suggestive of trickery. There seems to remain only one conclusion, that psychic photography is an accomplished fact.—P.G.P.

This Spiritualism.

BY FREDERICK H. HAINES, F.C.I.B.

VII.—THE LIGHT OF THE PATH.

HAVE you ever walked through a dark wood and discovered an oasis of light on the path, a sunbeam of glory amid the gloom, streaming to your assistance from the joy of the day in the unseen sky above? When you passed through that lake of light into the shadows beyond, you surely found the darkness grow deeper because of your experience. But as you proceeded on your way there was another, and still another, light on the path which—you will remember—twisted and turned in all directions, yet ultimately took you through the wood. Maybe in your walk you stumbled upon a clearing where day reigned glorious without leafy obstruction, and life in its million manifestations flourished amazingly. There you had sight. There you could see. There you had a choice of paths which were all equally tempting to the feet, and which were fragrant with the allurements of flowers and fancy. But there, if you would go onwards, if you wanted to get through the wood, to waste no time in dilatory ambling along by-paths, then you had to make a careful scrutiny of your way. There were so many tracks, so many diversions made by idlers or wanderers, that indications of right direction had become obscure. Greater visibility had induced greater daring without much gain to the traveller seeking the right way through the wood. **THUS IS IT WITH SPIRITUALISM.**

You must permit me to be slightly autobiographic here to explain this. My first psychic experience was but a single sunbeam from above, which seemed "impossible." It came during the war. My son "Sid," killed at Vimy, brought me into contact, in a most impossible manner, with one who had seen him killed. For a short half-hour I sensed the miracle of my son's presence—I in those days an unbeliever in Spiritualism—and then the darkness of unbelief deepened. The world said what had happened was mere coincidence, a chance meeting, it had been the experience of others. But now I know different: it was a light on the path.

I was a sick man in those days, and I grew very weary of the journey I was making through the wood we call "mortal life." Everything seemed wrong. Death would have been a "happy release." But to my comfort there came other psychic incidents, more light on the path. The reality of spiritual presence was impressed upon me by experiences which were not to be dismissed as "chance." The light became cumulative. I began "to see further than my nose," to use a colloquialism. Questioning for truth, yet with a strong agnostic bias, I embarked, as I have previously recorded, upon a definite examination of the credentials of This Spiritualism with most blessed results. My first adventures are set forth in a previous article.

To pursue my simile. There was light, and more light, from above, until I found myself out of the darkness into the sunshine of spiritual vision. The question of spirit return was settled beyond argument for me. The activities of spirit presence were made manifest to me in my daily life. The marvel of my spiritual being filled me with awe which no longer permitted an idle indifference to the direction of my journey through this world. Deliberate choice of way was demanded by Spirit and Reason. I found ready at my feet paths that led in all directions, circuitous and winding ways, many of them maybe leading to the same journey's end, "the long way round," the harder path, the painful progress that labours wearily towards God. But I was illumined, within and without. I was inspired to waste no time in religious activities that obviously failed the Divine purpose of hastening my journey to the Fountain-head of All Light, All Love, All Life. I found The Way.

You must forgive me the arrogance of the person "I" in all this. Although it is used in the first person, is indicative of my very self, yet in this usage it applies, I am sure, to Every man. Every Spiritualist has made a journey through the darkness, and known the light of path, with its subsequent happenings. But we are now alive to the perils that beset us in the darkness, or of fateful choice of paths which is ours when we do enter into the light. Yes, I say I have that Knowledge of the Way. And if this seems but arrogance to you, if you question my authority to assert this or that, I would add, though I be but as "a voice crying in a wilderness," yet words are put into my mouth for utterance. You, if you are a Spiritualist, will understand. If you are still in darkness, you must grope your way slowly but patiently. Light will come.

Believe me, This Spiritualism is something more than a manifestation of the dead who are alive; it is a revelation of God's Will. Psychic phenomena is a discoverer of latent powers to attain a higher state. It is, further, a means of inducing what has been termed "the super-state" of spiritual cognition where we know intuitively much that may not be discovered by reason. I do not suppose for a moment that any man or woman can attain to will-power or conscious seeking that advantage of spiritual condition which some few seem to secure almost without effort.

Mark you, in all this I am not talking about "a saner life." There has been nothing in my life to warrant the tensions of worthiness. Yet, when the light comes it must be a radical alteration in the perspective of the world for vision re-acts upon conduct. My friends tell me confidentially and with some suspicion of praise, that I am a better man." But, be that as it may, there is no doubt that I am a happier man, and it is that which matters. I have a clearer vision of the path I must follow, and I am myself scrutinising with disapproval many paths that previous to the coming of light seemed "very good." As I have already said, I know that many of these paths which others take may arrive at the same end, and yet to me they now seem "foolish." Still, my opinion of any path is no condemnation of those who are content to follow it. I can but say that This Spiritualism has made me tolerant of human weakness and error. I know only my own shortcomings.

It is one thing to walk in darkness, to follow blindly for want of light, and quite another to deliberately walk with the eyes closed and to refuse to see the light. Many good people do this last, and take merit for their conduct. It seems as though nothing will ever alter their view of the world. Perhaps they have walked so long in darkness that the sense of vision has become extinct. Maybe they could not see if they wanted to, that nothing short of a miracle could restore their sight, and every religious man knows that miracles do not happen where faith is absent. "Thy faith has restored thee," are the Healer's words of grace to us as they were when He opened the eyes of the blind in Judea.

The moment that faith came to me wonderful things began to happen. On the very day in which I established conclusively that an old friend was not really "dead," but that a voice could speak from beyond the grave, I found within myself that psychic adaptability which permits the development of mediumship. It arose thus: The medium who, as an automatic writer established communication with my friend "on the other side" invited me to "take the pen." I did so. Instantly my hand started scribbling, and secured the unexpected phrase, "Arthur is trying to write." I repeated several times. But Arthur was my son who was not "dead." The medium tested this statement of mine with enquiries, and learned through the pencil that "Arthur was trying to communicate with me" from an office twenty miles away. It appears that he knew I was visiting a medium, and also the time of the appointment. I had no knowledge of his intended experiment, and was unaware of his interest in my doings. Needless to say, when, on investigation, I found that my son had actually been making the experiment at the very time of the sitting, I realised something more of the wonderful faculties of man.

was brilliant light on the path. It was testimony of spiritual power beyond all materialistic explanation, and it brought the miraculous within the compass of my vision. If mind could talk to mind, without the contraptions of scientific invention, despite the multiplicity of human activities that lay between my son and myself, then it was time I readjusted my ideas of man's being, and I found with the spiritual faculties of those who speak from "the beyond."

The scientific mind would have discovered in this incident a sufficient explanation of all the phenomena of mental mediumship. "Telepathy," a word to cover colossal ignorance of more than the incredible fact, leaps to prominence in every investigation into This Spiritualism conducted by so-called men. But telepathy is a glib expression which does not disillusion us of the fundamental truth that we are spiritual beings. It is but a concession of the materialist that there is something beyond "matter." It is a supernormal manifestation of mind. Nay, more, it is light in darkness if only the man of science would recognise it as such. But whatever illumination telepathy affords some who ponder the problem of life, it fails to discover to scientists the path they are unconsciously seeking, the way out of the wood of human error, the road that leads to spiritual wisdom and God.

MR. F. H. HAINES has written a series of books which appeal to those who have spiritual aspirations. They are published by the "Pure Thought" Press, of 173, High Street, Watford, Herts. They are as follows: "Man's Place in Creation," 1/6. "Words of Wisdom from the Spirit- Kingdom, 1/-." "Here and Hereafter," 2/6. The three volumes are amalgamated under the title of "The Book of Spiritual Wisdom," 6/-.

Equality.

By W. H. EVANS.

MAN has a wonderful capacity for self-deception. He lives in a house of mirrors, and the reflections he sees in them are just what he wishes to see. If someone comes along and smashes his mirrors he grows angry, because he wants to see things, not as they are, but as he wishes to believe them to be. This sounds harsh, nevertheless it is true, for I am merely stating that men live according to their imaginations and fancies. We are all alike in this respect; it may, indeed, be regarded as one of the proofs of our equality, though quite a number of people deny that men are equal because they like to feel they are better than their neighbour. But it all depends what meaning you attach to the word equality, for it has many shades of meaning, and the quarrel usually there be—is generally about what the other fellow means by the word.

I think it was Grant Allen who commenced a pamphlet on Socialism with the remark that all men are born unequal, and that the purpose of Socialism is to create conditions which will maintain this inequality. Which is precisely true, for Grant Allen recognised the fact that man is an individual with a personal point of view. He is born such, and his point of view results from the reaction of his individuality to his environment. What Grant Allen pointed out was that the present tendency towards standardisation means the limiting of our individuality, and such limitation tends to destroy our inequality. Hence the present individualistic system of society tends towards a soul-deadening equality. We become cogs in a vast wheel, and we shall tend to become more and more fixed cogs as the process of rationalisation of industry goes on. You cannot have a vast and highly-developed state and individual freedom.

The problem which will press more and more heavily upon civilisation will be this question of efficient social co-ordination and individual development. Strong characters kick over the traces, become laws unto themselves, and refuse to be dictated to by a system. But the mass of men hock in their ruminations and are generally pleased with what they see, and so remain satisfied.

Now, I hope I shall not be misunderstood. There is a philosophic kink in my brain, which causes me to look under things, and like many another, to turn over phrases just as one turns over a stone. You know what happens when you turn over a stone; all kinds of creatures which have been living quite comfortably in the dark scurry away from the light. Something like this happens when a great thinker starts turning over some pet phrases. He lets in fresh light, but he makes it very uncomfortable for those who dwelt in their shelter. Very well, let us ask ourselves what we mean by this term equality. It has many fine connotations. We Spiritualists use it, and declare all men are equal. We love our black, red or yellow brother as much as we do our white brother. At least some of us do, for I have met some Spiritualists with a strong colour prejudice. But in the main we believe we love all our fellow-men, and sing about it, and talk about it, and generally get very emotional over it, which is all very nice and proper, only—well, I feel sometimes we are not in earnest, that it is just a bit of vague emotionalism.

Now, let me say with Grant Allen that we are not equal—and thank God we are not. But while I do not believe in our equality, but in our individuality, and right to express it, I do believe in equality of treatment. And it is here that many who believe in a theoretical equality come to grief. Will they do anything to bring about a state of society in which the individuality of its members can be expressed in a harmonious co-operation? Not a bit. They believe in the system which condemns brothers to act in an unbrotherly fashion. But if we believe in equality at all, should it not be possible, for example, for all children to receive the same education? Your wealthy man thinks it necessary for his children to have an university education. Does he believe it as necessary for the poor man's child? Some do, and there is growing light on the subject. But look around and see what is, and contrast it with what should be, and would be if we had a system of practical brotherhood. I merely mention this as an example, indicating that equality of opportunity, which is growing, it is true, is yet some way from perfect realisation.

Individualism unchecked makes for a squalid equality, because it creates a system which crushes the lives of thousands, while only a few can live their lives with some degree of independence. And even these have no true independence, for they are dependent upon the labour of the masses who are chained to the wheels of industry.

What we desire to see is a condition of society which will tend to free the spirit of man, so that his native genius may flower into character that will minister to the whole. It is here where we are equal. We can render service. Some can do more than others, but the equality is not in the amount done, but in the spirit of service which prompts the action.

I sometimes wonder how this is managed in the spirit world. We have had many accounts, and from what has come through, it seems that the basis of spirit life is justice. That is the equality which rules in spirit life. We are also assured that each one lives his life according to the needs of his nature. That is, the object in spirit life is to promote a system when all the different characters, modes of outlook, and expression of talents shall be harmoniously adjusted, so that the individual while living his own life, at the same time contributes intelligently, and not blindly, to the welfare of the whole, and at the same time finds the enrichment of his being in such service.

We see here two principles operative: one that of variety: the other of harmonisation of diversities. Thus equality is seen to consist not in creating a dead level, but in maintaining all those varieties which together form a harmonised whole. That I believe is what man is seeking, but he is seeking blindly. He has not yet awakened to the possibilities of co-operation, and to the mighty power it will give him for individual expression. When we see life as a whole inequality ceases to appear. Humanity is then realised as one man; its members by their varied degrees of development and expression making up the one man, filling in the idea, as it were, until it becomes vital and alive in our individual consciousness. As this realisation deepens, so

does the more potent power of the spirit for self-expression on a higher plane become liberated. So "all men are equal in their inequality," with which paradox I close.

Little Powder-in-the-Jam Tales.

A REMARKABLE ENCOUNTER.

ON the night I wrote "Finis" to my monumental and yet-to-be-published work, "Spiritualism Squashed," I retired early, completely worn out by the long mental and physical strain such a stupendous labour entailed. What matter if I had at last resolved this world-fallacy into the fundamental idiocy from which it had sprung? What matter that I had PROVED—with Mr. McCabe—all objective phenomena to be but the offspring of Chicanery mated with Fraud? Or that I had PROVED all subjective phenomena to be merely the conscious or unconscious functioning of that trickster, the subconscious self? Bodily, mentally, and cr—subconsciously, I felt wearied to the bone.

As I stood before my mirror, wrestling with a refractory tie, I saw the reflection of a nebulous "something" slowly taking shape immediately behind me. It was—I knew it instantly, certainly, without doubt or hesitation—my subconscious self!

I wheeled (What's that, you ask? What did it look like? . . . well—er, I can't quite—oh, something like an egg without any white or yolk—and minus a shell. Don't interrupt me again). Where was I? Oh, yes, wheeling. Well, here was my opportunity; too long had this thing of mine been neglecting me, neglecting its obvious duties, until plainly my health had suffered. Probably it was often gadding about. "What next!" I demanded. "Who told you to come out like this? Don't you realise that your job is to look after the workings of my body? Why ain't you on duty, gingering up my liver, perfecting my indigestion or digestion, speeding up my circulation—and such like? I'm getting to be only skin and bone—and so irritable."

"I know full well how irritable you are," It answered. "You think that I am but an unpaid engineer condemned to minister to your body? I say to you that I am more than that, for I am MEMORY, omnivorous and ineffaceable. I register for evermore every irritability, every thought, hope, aspiration; every passion and depression; you write yourself on me until I become your record, your recording angel."

What a rotten idea! "Don't you ever forget ANYTHING?" I asked.

"Never."

"Not even that unfortunate weakness of mine for little Mrs. Smith, and how brutal that fellow Smith was when he heard about it?"

"Not a word or the memory of a thought can be effaced."

(Disgustin', what?)

"I have not come to reproach you for stunting me," It continued, "nor yet for caging me within the net of your material desires, so that I cannot lift myself or you towards the heavens from which I came to dwell on earth. Know you that I am more than memory—I am Soul, imprisoned and fettered. I am Conscience. I am the channel of Spirit and of God. . . . To-night you have completed a book—a book, you fondly hope, that will destroy the beliefs of men and women?"

"Certainly," I said, not a bit intimidated. "Why not? All rot—just the jolly old subconscious doing the job all the time and pretending to be spirits."

"In your book you declare that all the evidence obtained by clairvoyance, clairaudience, trance and psychometry is merely the production of a lying subconsciousness, that masquerades as a discarnate spirit; that even physical phenomena—when it is not fraudulent—the direct voice, spirit photography, or materialisation itself is but that same subconsciousness clothed with ectoplasm impersonating the spirit presences. That even when such presences show their mastery of time by predicting the future truly, or by delving into the far past, or when they

show they are not limited by space by reaching out distant country to bring tidings of a loved one living, THEN IT IS ONLY THE SUBCONSCIOUS?

"Certainly," I said easily, "just the jolly old subconscious."

"Then I say," It's voice rose, "that you are a That your mind is so closed to truth that you shelter self with a complex explanation that mystifies, rather adopt the obvious one which covers all the phenomena explains not only life incarnate but life discarnate. say that 1, your subconsciousness, possess faculties transcending time and outstripping space; that I see past future; that space is no barrier to my vision?"

"Seems like it," I muttered. "Other people's consciousnesses are able to, so why not you?"

"And you, you limited little creature, you cannot sweep on. You live a little mental and physical life here and now, concerned only with earthly things. A few years the grave will close on you—all that is of earth. Your mind and body is of the earth earthy, and limited earth: therefore, you will die; I, your soul, conscious your ineffaceable memory, who am NOT limited by earth I SHALL SURVIVE. Cannot you realise that if you vest with qualities such as you declare I possess, then I am Immortal? Cannot you realise that your book proves survival of death; that what you take from Spiritualism you give to Spirit; that, in effect, you have been disproving the Spiritualists' case? Cannot you see that I am like a puppy barking behind the Spiritualistic tail-pisance and a torment to those on the road to truth no more. I stand before you, knowing you as you will some day be known. Look upon me—and remember."

I stared, rubbed my eyes. Where had the begone?

Perfectly disgustin', what?

AN AFRICAN'S EXPERIENCES OF SPIRITUALISM

I SHOULD like to share with other people the experiences which I have had in the matter of the proof of spirit return. I am an African of the Gold Coast, and in February, 1910, had the misfortune to lose my father by death. I wrote to Sir Arthur Conan Doyle, who gave me the address of Mr. Vout Peters.

During the first interview, in which Mr. Peters gave me a normal seance, he fully described my father and the manner of his death, a very tragic one; also a friend of mine, old schoolmaster. Certain prophecies were given which have been literally fulfilled in the most surprising manner. Some of these seemed utterly impossible at the time of their utterance.

During the last twelve months I have been privileged to sit in seances where direct control has taken place. My father and my schoolmaster friend have controlled directly telling me, through the mediumship of Mr. Peters, things only known to myself, and things which have been occurring in Africa, for the confirmation of which I had to wait for the mail. On one occasion, when sitting in an intimate group, native African songs, unknown to Europeans, were sung with true African rhythm.

On Friday, April 19th, a more remarkable test was given. Words were uttered in the native language, wholly foreign to any European.

The question is often asked: "Are the controls who purport to be Indian or African able to prove their identity?" I cannot go into private details; but things have come through Mr. Peters' mediumship which would be impossible for any European to know, unless he had lived for some years intimately in touch with my people.

I might add that this is nothing new to those of us who are Africans. My people are perfectly familiar with spirits controlling men and women, and communicating their wishes, giving guidance to their friends on earth.—J. W. D. JOHNSON.

IN this wide world the fondest and the best are the most tried, most troubled and distressed.—CRABBE.

Opening of the Spiritualist Rest Home.

NIGHTINGALE HOUSE, Clarendon Terrace, Brighton a, a mansion of six floors, was opened on Saturday, May 27th, by a well-known London Vicar, as a Spiritualist Rest Home. Every window commands an uninterrupted view of the sea. There is accommodation for about 20 guests, and the terms are moderate. The house is centrally heated, gas fires are in all the rooms, the lighting is electric.

Mr. W. Harold Speer, who presided at the luncheon, said: "I wish to say a few words as to the origin of Nightingale House. Last Autumn my wife and I attended a voice seance with Mr. Maskell, the blind medium, at the invitation of a friend. Florence Nightingale came through and spoke to me about my idea for a Rest Home. Nightingale House is the outcome of that and other sittings with various mediums, and also from what Edie has told us about automatic writing."

"My wife is the supervisor, and will spend much of her time here seeing that the guests are comfortable and in happy surroundings. Mrs. K. C. Hackney, who has the Home at present as the treasurer, and as we still need a lot of money to fit up the furnishing, etc., I know she will be very pleased to receive your kind donations. Nurse Giles is a well-known medium and a fully-qualified nurse. So she will be able to attend to any guest who may need her help professionally—and that will be free. She will also take part in many of the Sunday services in the Temple here."

A London Vicar, in opening the Home, said: "To-day I am here to open this Rest Home. I feel, first of all, that we should heartily endorse the magnificent work which has already been accomplished by your President and his wife. I speak to-day as a minister of the Church of England for 24 years, and vicar for 15 years, and during the last 15 years I have identified myself with this grand movement that has been inspired by the spirit friends from the other side. You stand for the supremacy of the spiritual and the reality of the angel presences; for the fact that there is no death, and also the possibility of communication between ourselves and our spirit friends."

"There are nearly one thousand Spiritualist churches in this country. The Church of England has been sadly blind in this matter. I feel that the Church of England ought to be the proper channel for this movement, but it has neglected it. There is a great need for this Spiritualist movement, and you are in the van of this movement. This is the third link in that Chain of Temples of Light which I believe is going to be established all round the world."

"I am very glad to be here to open this Rest Home, which has been aptly called Nightingale House. We all know something of the work of the Lady of the Lamp. She was the pioneer of our nursing associations of to-day. This is to be a place where we can come and receive healing for the mind, body and spirit."

"While welcoming you here, and thanking the President and his wife, I want to just formally and sincerely declare this Rest Home open to all who need that sustaining power and strength which God is ready to give through the friends from the other side."

An adjournment was then made to the Brighton Temple of Light, which had been fitted up as a replica of the Head Temple and the other two links. On the altar was a mass of beautiful flowers. The Temple was crowded to the doors, and after the singing of a hymn Mr. W. Harold Speer spoke of his experiences. The Vicar then solemnly dedicated the Temple in the following words: "In the faith of Jesus Christ we dedicate this third link in the chain of Temples of Light in the name of God the Father, God the Son and God the Holy Ghost." Madame Bishop Anderson and Nurse Giles both spoke of the wonderful work which had already been accomplished by the President and his wife. Madame Anderson gave a number of descriptions of messages, and the beautiful service closed with the benediction.

THE WORST MEN OFTEN GIVE THE BEST ADVICE.—BAILEY.

Rudi Schneider and the "Daily News" Report.

MR. CLEPHAN PALMER REPLIES.

I SHOULD be glad if you would allow me to reply to statements which I consider misleading in Mr. Harry Price's letter discussing my sitting with Rudi Schneider.

(1) "Actually there were always six red indicator lights burning, and usually another red lamp was employed. All the major effects . . . took place in a red light sufficiently powerful to witness the phenomena . . ."

This suggests that there was quite a powerful light in the room. The fact is that the "phenomena" could be seen only because the objects concerned—the curtain, table, waste-paper basket, etc.—had been made luminous. The room itself was so dark that it was impossible to see anything except the luminous objects.

(2) "He was requested to leave the seance by Olga."

The fact is that another sitter and myself were requested to leave by Mr. Price on the ground that Olga said the circle was too big. We both left.

(3) "He was absolutely convinced (in Austria) of the genuineness of the phenomena, and says as much in his articles which afterwards appeared in the 'Daily News' and in his little book on Spiritualism."

Neither in the articles nor in the book did I say that I was absolutely convinced. I discussed the pros and cons of the case, but came to no entirely definite decision.

(4) "Though Mr. Palmer pretends to criticise the electrical control, neither he nor anyone else can find a flaw in it."

I pointed out to Mr. Price how it could be put out of action by a few feet of copper wire, and suggested that a skilful accomplice would have no serious difficulty in freeing a leg in this way.

(5) "All the scientists who have examined it are enthusiastic about it."

Professor A. M. Low told me that it was "worthless." Professor Rankine declined to make any comment.

(6) "When we were wondering where the break was, Olga at once informed us that the fractured wire was by Mr. Palmer."

When the break occurred, Mr. Emereller, the electrical engineer who came over from Munich, left his seat and made a tour of the various electrical connections to test whether they were intact. He arrived at the broken wire by a process of elimination.

Yours faithfully,

E. CLEPHAN PALMER.

Transitions.

MASTER ERIC JOSEPH MELLOY (BRIXTON LYCEUM).

We regret to announce the passing to the Higher Life of one of our Lyceumists, Master Eric Joseph Melloy, aged 14 years. For some considerable time he has suffered much pain internally. A service was held at the home of our arisen brother. The body was interred in Streatham Park Cemetery on Tuesday, April 30th. Representatives of the Brixton Church and Lyceum attended. Our sympathy is extended to the bereaved family, and our congratulations to our young brother on his release from physical pain.—W.T.R.

VERILY, life is sweet, and the higher we reach the sweeter it becomes, till we live in the supreme realms of thought which will ever fill us with the grace and peace of those spheres where Infinity dwells. Purity of thought must ever reach and blend with such from higher spheres.

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Psychic Faculty in the Child.

AN interesting point is raised by certain sensational articles which have appeared in the daily papers concerning allegations of child mediumship in South Wales. Of course, as is customary with the press, the sensational and dramatic side of the event is emphasised to make a story, and in consequence the reports should be taken with every reserve. Concerning the facts themselves we have no knowledge, and we distrust the stunts of modern journalism, but the allegations at any rate raise an interesting problem.

The statement is made that certain children have been subject to spirit control, while, on the other hand, statements have been made that the children have been merely hypnotised. As the alleged children are reported to be fourteen and fifteen years of age, and many young people of this age resent being alluded to as children, there is little cause for alarm, even if there is a basis of fact for the statements made. However, the reports do raise the question of the emergence of mediumship in children, and what should be the attitude of those who are responsible for the care of such children in the event of its appearance.

It must not be forgotten that every individual is potentially psychic. Andrew Jackson Davis laid it down eighty years ago that "the child is the repository of infinite possibilities," and this infers that every child has within him not only the potentialities of manhood or womanhood, but the potentialities of spiritual life and even of angelhood. All the powers, faculties and abilities which any man has ever developed were potential within him in the first few moments of his physical life, and since every one of us is born to survive beyond a physical world, the potentialities of such survival exist within us at birth, and even before. Psychic science is showing that beneath the stratum of physical consciousness the psychic faculties exist within everyone, and hypnotic experiment can bring them into manifestation in nearly every individual.

Now, human beings are infinitely varied in their nature. Just as we have the strong and the weak, the dark and the fair, the tall and the short, the clever and the dull, so we have those who are acutely psychic, and those in whom the psychic faculties seldom or never come into manifestation during earth life. It is not that the psychic faculties do not exist in these folk, since experiment shows that they do exist; it is only that under normal circumstances such faculties never come into manifestation. If it be true that some individuals are slow to manifest psychic faculty, then we must naturally expect to find that there are some individuals within whom psychic faculties are peterminately acute, and we have known of scores of cases where young children have manifested the psychic faculties of clairvoyance and somnambulism without any stimulus or encouragement whatever, and where ignorant parents have

considered this merely a symptom of pretence or fraud, and have met the case by cruel treatment and corporal punishment, which is both unfair and unjust.

With the growing tendency of the human race as a whole to unfold psychic faculty, it does not require much amount of prevision to assert that the tendency of children to sporadically manifest psychic faculty is to increase in the future. The question is: How can be met? Experience dictates that the first requirement of a child is the development of a strong and healthy body. To quote a parallel, there are thousands of abnormal cases where the medical practitioner advises that a child should not be sent to school: that his mental development should be sacrificed for a time in order that the full strength of life force within him shall be devoted to the building of a physical body. The same form of sane repression should be adopted with children who are abnormally psychic. Without scolding and without any form of cruelty, it is quite possible to discourage the use of such faculties as emerge, bearing in mind that the first requirement of the whole of the energies of the child shall be devoted to the building up of a body which shall be capable of fully serving the future man or woman.

It must not be forgotten, despite the critics who oppose the physical body as the animal man, that the basis of a useful life is a sound physical body, and however strong the mental or spiritual faculties may be, if they fail to function through a broken-down or jerry-built physical body, they do not constitute a suitable home for an intelligent spirit. Sane repression of the psychical faculties is the view of devoting all energies to physical ends, the best method to adopt with the child who is psychically abnormal. Someone once said that he would rather see the child of a healthy navvy than of a consumptive, and while the language may be exaggerated it contains a germ of a tremendous truth.

Experience further shows that the great danger comes at the age of puberty when physiological changes too often liberate psychic forces which produce very strange results. Sometimes they affect the nervous vitality of the child, and one of the most striking facts of psychical research is the frequency with which abnormal physical phenomena (poltergeists and such like) occur in the presence of children of about this age. Here again too often the child is treated as a trickster or a cunning rogue. A knowledge of the psychic facts of psychic science would in such cases show that although the mind of the child may seem to be cunning, there is none the less a force at work which the child is in no sense responsible for. Here again the spiritualist who understands the laws of mediumship has the difficulty in putting the psychic outburst at rest, or in circuiting it into channels where it can do no harm. Too often the child becomes the victim of cruel chastisement rather than sympathetic treatment, and even the medical man, unless he has a thorough knowledge of psychology, is prone to be as clumsy in the handling of such cases as the ordinary farm hand. Such cases require careful treatment, and very cautious analysis of the forces at work and their effects. A long experience has shown that mediumship should not be systematically developed or any attempt made to use it in definite and ordered ways until such time as the body has reached its maximum growth. This may vary from the age of 17 to perhaps 22, but it generally occurs at about the age of 18. Then with a fully equipped and virile body mediumship may be developed with a measure of safety, for the mind is then rule free from the anxieties which later life possesses, and the full tide of physical vitality forms a fund upon which the medium can draw. Circumstances may vary in different cases, and exceptional circumstances may arise in a particular case, but all that is needed in any case is a balanced estimate of nature's requirements, and a desire to unfold to the full any and all of the natural powers which an individual may possess.

THERE are moments of mingled sorrow and tenderness which hallow the caresses of affection.—IRVING.

CURRENT TOPICS.

THE POLICE AND MEDIUMS. ACCORDING to "The Manchester Guardian" the Prussian Minister of the Interior is up in arms because the German police have been in the habit of visiting mediums, clairvoyants, and experts in telepathy, in the hope of being assisted in the task of tracking down criminals, and the Minister has announced that he will stand no more of it. He has issued a general order that all alliances between mediums and detectives shall forthwith cease. We have reason to know that such consultation is not unknown in this country, and we have always considered it a bit mean that the authorities when it suited their purpose should receive the aid of mediums, whom at other times they were called upon to prosecute. Moving amongst many of the best mediums in the country, one hears a good many experiences of help rendered to the police, and if the full facts were revealed it would be found that there were a good many crimes which mediums have helped to solve, while the detectives have derived credit therefrom. It says something for the good taste of our mediums that their services in this direction are never advertised and seldom mentioned. They are treated confidentially, as they should be.

BARRED BY EDICT! IT strikes us, however, as strange that the Prussian Minister should take such action, when all mediumistic activities, even at public meetings, are repressed in Prussia. We understand it is not even possible to hold a public meeting, and this not by reason of the laws on the Statute Book, but merely by a proclamation issued many years ago. If any of our readers can throw light upon the position of mediumship under the law in Prussia we should be glad to hear from them, but our International Congresses have led us to the opinion that a Spiritualist Society in Prussia can only be successful in so far as it becomes a secret society, with pass words, etc., by which the faithful know one another.

IS IT A SCARE? "THE SOUTH WALES Echo" publishes a sensational article, in which it claims that children are being used as Spiritualist mediums, and in response to the claim made by others that the effects produced are merely hypnotic effects, claims that whether such activities be the result of mediumship or of hypnotism, it savours of a form of cruelty to children. Every Spiritualist disownances child mediumship in the sense that it is not fair to the child, and we have dealt with the matter on another page. Scientific experimenters in hypnosis, however, have always claimed that the hypnotisation of children was helpful to science and harmless to the children. The text books on hypnotism, whether in English or French, show that innumerable hypnotic experiments have been made with children without the slightest injury. This does not mean that we approve of such experiments, though when they are conducted by qualified persons they can usefully throw a wonderful light on human possibilities, but the attitude of the "Echo" seems to be that anything which is strange or unknown by the general public must necessarily be harmful. Such a claim is, of course, absurd. The same Spiritualist stands every time for the protection of childhood, and the necessity of assisting the child to lead a normal life, but the strange part of such accusations is that they arise from sources which never expostulate when animal filth is pumped into the veins of newly-born children. There are those who are too ignorant to see that they are thereby tampering with life.

A NOISY GHOST. "THE IRISH INDEPENDENT" publishes the details of a ghost story which has been startling a large part of County Wicklow for a considerable time, and which has resisted all efforts at its solution. A distinguished Dublin citizen purchased a house and fishing rights some two years ago in County Wicklow, and on taking up his residence was startled by weird occurrences. Bells rang without cause,

doors supposed to be locked were heard slamming, and ghostly forms flittered through rooms and corridors. The wife of the owner of the house awoke one morning to find three lighted candles arranged around her bed, and a few mornings later six lighted candles were found around a maid's bed. The family promptly returned to Dublin.

A SPIRIT WITH A GUN?

LAST CHRISTMAS the son of the owner, with four friends, resolved to solve the mystery. One of the investigators went to a motor car outside the house, and from a window overhead was faced with an old-fashioned blunderbuss. While the party were discussing the puzzling manifestations there came loud reports as of gun shots, or doors banging, and a cowed man appeared before them—a terrifying apparition, described as having a rogue's face, malevolent expression and ghastly teeth. The party followed the cowed man upstairs, and, working their way to the top of the house, saw him hanging through a trap door, head downwards. The investigators therefore decided to go home. It might be, of course, that there is some psychic phenomena behind the story. It may be that the newspapers have found another sensation, or it may be that a number of young men need to take a little more water in it.

WAS IT A WARNING?

THAT she dreamt of her father's death a week before he was found murdered in his shop at Wilmslow Road, Manchester, was the statement of Miss Stella Armstrong, a daughter of Mr. George Armstrong, the victim of the crime. Miss Armstrong is the one unmarried daughter of the dead man, and lives in Leeds. She said: "A week before the tragedy it all came in a vivid dream. I saw as plain as anything my father lying dead at the bottom of the stairs at his shop, and I could not get it out of my mind for two or three days. Father and I had not corresponded for over twelve months owing to a slight misunderstanding." It would seem, therefore, that the dream could not have been stimulated by any recent contact with her father. This seems another case in which a dream has been in the nature of a warning. Some day when we understand these things better it is quite possible that a good many unpleasant things will be avoided by prevision.

INSPIRATION FROM A SPIRITUAL WORLD.

ADDRESSING the Society for Psychical Research at the Central Hall, Westminster, on the 6th inst., Sir Oliver Lodge dealt with the criticism of the difficulty of establishing the Spiritualistic hypothesis from a scientific standpoint. "If we are in touch with a higher order of existence," Sir Oliver said, "people sometimes say, why do we not get anything of value from that higher order. I say that you are jumping to conclusions a great deal too fast. What do you mean by inspiration? It seems to me that inspiration and genius are consequences or demonstrations of our touch with a higher world. Poets tell us that their highest thoughts come through they know not how. They assert that they are inspired. 'Hamlet' has come through. 'Othello' has come through, and the 'Fifth Symphony' has come through. What more do you want?" The point raised is an important one. It may well be that the crucial test of the existence of a spiritual world will come to us as the result of efforts on the part of the spirit people, but it is also true that the results which are of the greatest value to the human race will come to us as the result of sympathetic co-operation between individuals here and individuals on the yonder side of life. The individual who expects to get the best results by letting someone else do all the work is liable to arrive at no satisfactory destination either in this world or the next.



Look into Nature for beauty—the hills, mountains, valleys and rivers; the flowers in profusion in their varied tints. The rainbow cannot be painted. The sky in its expressions, the sea in its varied moods. All speak of a power beyond mortal.

The Political Situation.

WE ARE still keeping in close touch with the leaders of political parties, with a view to the amendment of the repressive Acts of Parliament which restrict the honest use of psychic faculty. Negotiations are not yet completed, but as far as we have gone we think it fair to say that both the Liberal and Labour Parties recognise that we are suffering from disabilities, and we have received promises that our case shall be carefully examined with a view to legislation, which will give us relief, while at the same time protecting the public from the charlatan and the fraud. It is with great regret that we have to say that the official attitude of the Conservative Party is that they do not even acknowledge the disabilities under which we suffer. Mr. Joynson-Hicks has definitely stated: "Under no circumstances could I support such a Bill." Mr. Merriman, the Solicitor-General, has asserted that our efforts are "an attempt to revive the Lancashire witches," while Mr. Baldwin claims that there has been no attempt to interfere with our scientific activities, and that we are not therefore penalised. We have, however, received a very large number of sympathetic letters from Members of Parliament, representing all three parties. Negotiations are still proceeding, and we still await final replies from the leaders of each party, but we are trying to keep our readers posted from week to week.

A DISTRESSED AREA.

MR. B. BOWEN, President of the Rhondda Progressive Spiritualist Church, of 116, Dumfries Street, Treherbert, informs us that the industrial conditions in the colliery districts of South Wales are still very bad, and any gifts of clothing, boots, etc., whether for adults or children, will be gratefully acknowledged by him. Many of the children are unable to go to Lyceum owing to the lack of shoes and clothes, and we cordially recommend the appeal to anyone who can help.

WHAT IS LIFE'S MEANING?

A VERY successful meeting was held at Whitefield's Church, Tottenham Court Road, W.1, on Wednesday, April 24th, when about 800 people were present, many churches and societies being represented by large delegations of members and their friends. Amongst those on the platform were Miss Mary Carpenter, Miss Estelle Stead, Mrs. Hannen Swaffer, and three "Bikkhus" (or Buddhist monks), conspicuous in their orange robes.

The subject of the meeting was "What Is Life's Meaning?" this question being answered by speakers representing many religions and nations. Amongst the speakers were Mr. Hannen Swaffer, who spoke for Spiritualism. During his speech he made one particularly interesting and arresting statement: "We are not here in this life to be happy—we are here to be unhappy—unhappy with the conditions we find around us, and to make them better for those who come after."

Mr. Tarini P. Sinha, who represented Hinduism, stated that to the Hindu "not only was every man his brother, but also every worm, every reptile, every blade of grass, because they all came from the same great Divine Father."

This meeting showed a very fine spirit. The organiser, in her speech, stated that the idea of the Fellowship of Faiths was to bring men and women of all religions and nations to a better and more sympathetic understanding of each other by learning of the ways and outlook of each, and to find common ground on which all men may stand in peace and brotherhood.

During May 12th to 18th an International Goodwill Week will be held, during which many interesting meetings will take place, particulars of which may be obtained from the Hon. Secretary, Fellowship of Faiths, 12, Palmer Street, London, S.W.1.

HAPPINESS.

ONE of the most enduring causes of happiness is work honestly done in the service of others, regardless of what the reward may be. It is the work that counts, not the pay. St. Paul in his Second Epistle to the Thessalonians, third chapter, says: "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. Even when we were with you, this we commanded you that if any would not work, neither should he eat." It has been a bad habit lately with some people to work as little as possible for the wages they receive. Nothing could be more opposed to right action, and I think the world is in last awakening to this truth. The wonderful industrial progress in this country lately proves how wrong and foolish it is. The wages of employee and the profits of the employer are secondary to production: that is the keynote of the American business principles. Old-fashioned methods should be discarded, and production quickened up by the use of machinery.—A. K. VENNING, Los Angeles, Cal., U.S.A.

A SPIRIT MESSAGE.

WHITE are the robes in which the souls who have reached perfection are wrapped, as a symbol of the perfect blending of the qualities that they have acquired. For in white all colours are contained, so in the man who has attained to true divinity are contained all those qualities that make Godhead. Not only in the spaces and conditions of the rarer states of life can the fairer, purer, lighter tinted robes be found, but also among many of those whose lives are still manifesting through the form of earthly flesh. Do you too desire to purify the garments of your soul? Then the first step is to gain the power of self-forgetfulness. The Emperors and kings and rulers of the earth use this form of speech as a symbol of the power that is vested in them by the right they claim to all the strength and life of those they rule, to use it for their desires and purposes. The Godhead that is sometimes called of man "The Great I Am," is known more truly by those who have perfected understanding, as the "Great We Are." For the source of life, that is the maintenance of life equally, is not apart and afar, but in part and a near; one indeed with all that is. The individual units of that humanity are but as the various organs, members and parts of that great body of divinity that sometimes you call God. O child of our love and shaping, why then have you so little faith? That power of life and living that is His and ours is yours also. For a little breath you live, work, act, and play in the narrow limits of your earthly existence. But even now the soul of life is yours. That is so much greater than your flesh. It wings its way through all life, serving, being served, playing, laughing, sorrowing, living indeed. In very truth so small a portion of your life sleeps in the conscious fleshly hours. Why grieve then that seemingly the heavy flesh binds you to it. That is the truth. The soul is ever free, nor can be bound. Take comfort, then, O mind of earthly shaping, the consciousness you know most clearly and feel strongest is but illusion, small feeble flickering shadow cast by the soul that is in reality. The mind and consciousness of earth will slip away, even while the life still animates the flesh, and that becomes transmuted. So that the soul be known in its truth if ye will but have faith in the power that is thine to be perfect. And having that faith, let the soul do its perfect work. For the Divine can and does live in flesh and manifest in power therein.—Through the hand of Helen Gregg, July 2nd, 1928.

SPECIAL NOTICE.

Owing to Whitsuntide Holidays, will Advertisers please send in copy for issues of May 24th and 31st
NOT LATER THAN WEDNESDAY, MAY 15th.

Book Review.

"LE GENIE CELTIQUE ET LE MONDE INVISIBLE" (The Genius of the Celt and the Invisible World). By Leon Denis.

A pathetic interest attaches to this book. It is the final volume that Leon Denis was permitted to give to mankind before his translation to a higher sphere. It is needless to state that it is characterised by all the genius of the writer, like in its research and in its treatment of the subject. It is a book that will appeal directly to French readers, as their country is the country of the Gauls. The Greeks called the Gauls "Keltoi," and hence the name Celt by which the Gauls in other lands are known. But we still retain the term Gaelic as applied to the language of the Celts.

Leon Denis traces the effects of this Celtic temperament not only in France, but in Ireland, Scotland and Wales. His main contention is to the effect that in the Celtic temperament there is a deeper spiritual perception and a greater *rapprocement* to psychic conditions than is generally found in other races; and that it is this Celtic temperament latent in France that is preparing the way not only for a higher spiritual evolution, but for the recognition of those psychic facts and faculties that will be among the outstanding features of the new era.

If his reasoning is sound, then there is still hope for the Highlands of Scotland, where the imagination of the people has been crushed under the iron logic of Calvinism. It is a remarkable fact that many of the leading preachers in Scotland have been of Celtic origin. Dr. Norman Macleod, Dr. Macgregor, and his successor in the pulpit of St. Cuthbert's, Edinburgh, Dr. Norman Maclean, are only a few of the names that might be cited. The Celt as a preacher can easily hold his own in the North. Will he ever advance a step further, and become, as he was of old, the *sheer* of his people?

The subject of Druidism, the religion of the Celts, is fully discussed in the volume, and likewise the law of re-incarnation, which with many French Spiritualists is regarded as being only second in importance to the fact of survival.

The book is divided into three parts, and in the third the author adds the testimony of the higher guides bearing upon the subject. A communication received from Van Kardec is of especial interest. He regards the Celtic temperament as a "divine ray" transmitted from the higher spheres, and which in manifold directions will aid in the development of the French appreciation alike of psychic facts and of all that these psychic facts imply.

The book opens up vast vistas of thought for the reader. It is a fitting coping-stone for the life work of this gifted writer and ardent advocate of Spiritualism in France.

—JOHN LAMOND.

"LE VRAI MESSAGE DE JESUS" (The Real Message of Jesus). By Leon Munier. Paris: Jean Meyer. This book, published by Jean Meyer, Paris, is a commentary on the recorded sayings and doings of Jesus in the Gospels, from a Spiritualistic point of view. The author, Leon Munier, does not trouble himself to prove that Jesus was an actual historical character. He contents himself by appealing to Paul, whose epistles he dates from about the year 51 A.D., and to the various developments that took place afterwards—monastic and otherwise, culminating in the marvellous architecture of the Middle Ages. He sums up his argument in the words: "If one cannot deny the promulgation of the Christian doctrine, what motive can anyone have to deny the existence of the founder of that doctrine?"

His conception of Jesus is that he is the prophet who unites the East and the West. That he taught to Western nations the value of contemplation, and to the East the necessity of embodying the results of contemplation in action. This idea he repeatedly emphasises. Words must be embodied in action.

One rather extraordinary feature of the book is that nothing is said regarding the resurrection. Having described the facts pertaining to the crucifixion, he adds: "In

this way ended the earthly life of Jesus, the son of Joseph the carpenter. His history stops at the tomb." But he adds: "The spiritual cosmos is eternal. In myriads of souls the saying of Paul, the initiate, is experienced anew: 'I no longer live, but it is Christ that liveth in me.' The force of Christ's teaching moves the universe."

The book in many parts is richly suggestive. The author contends that evil has no real existence; that the life of Jesus is not merely a record of the past, but of what is now and will be for ever; that it is simple and natural "as the truth of a mountain, a tree, a river, a landscape, or of death."

It has to be added that the writer finds in the teaching of Jesus evidence for the doctrine of re-incarnation, but this is a view that is generally entertained by the French school of Spiritualistic writers.—JOHN LAMOND.

"THE PROBLEM OF PURITY." By Violet M. Firth. London: Rider & Co., Paternoster House, E.C.4. 8/6 net. We finished the reading of this book with feelings of admiration for the courage, wisdom, delicacy, and spirituality of the author. We agree with every word the publishers have printed on the cover. As they say: "The author has contributed so real and practical a solution to this perplexing problem, i.e., sex-urge and sex-control, that it deserves the close attention of all thinking men and women." The author states in the Foreword that she is trying in this book to do for her readers what she has so often done for patients who have gone to her for psycho-therapy. It is really a course of treatments for sex control. The method described is based on many years' experience in dealing with sex problems in both men and women, in both clinic and private practice. Two quotations will show the writer's lofty conception: "The chief thing we have to realise in regard to these instincts is that Nature has adapted them to serve racial rather than personal ends. This is a fundamental concept, and forms the basis of all attempts to control the instincts." And again: "It is a true sublimation of the life forces, using on a higher level that which has to be denied expression on a lower level." True Spiritualists will understand and appreciate the author's advice, i.e., "The development of the higher mental and spiritual self . . . and will applaud her statement that this energy must be regarded as the manifestation of Divine Life, holy in its origin, sacred in its action, and that sex feelings are caused by this Divine Energy working through the machinery of reproduction." This book is truly a wonderful piece of work, and all who are concerned with or interested in the future of mankind should read it.—A.H.W.

"SPIRIT MESSAGES." By E. M. Moore. London: Stockwell & Co. 2/6 net.

This is a series of brief messages through the hand of Miss Moore. They contain little that is new and confirm much that has come through from the hither side of death. We welcome the book as further testimony to the loving guidance of our friends in the unseen. It is a comfort to know they understand and can help us in various ways. Such work is always blessed.—W. H. EVANS.

"OUTLAWED FOR LOVE." By Countess Hamon. London: The London Publishing Co., 42, Museum Street, W.C.1. 5/- net.

This is a story of a man's sacrifice for love. Based upon fact, it makes interesting reading. The scene is laid amidst some Aztec ruins in Mexico. Typical of the old saying that the course of true love never runs smooth, it ends happily in the union of hearts that beat in harmony. A well-told tale.—W. H. EVANS.

NOBILITY of soul reaches out and beyond the sordidness and pettiness on life's way.

EVERY little action done in self-forgetfulness is a part of the great spirit of life our Father is imparting to every soul of His creation, and the more we efface ourselves in actions done in service to others, the higher, nobler, loftier we become.

REPORTS OF SOCIETY WORK.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 3d, per line is made. Send stamps with your report.

FUNERAL AT ST. HELENS.

THE interment took place recently of Mr. J. Cunliffe, of Woodville Street, St. Helens, who passed away at the age of 59 years. The deceased was for many years, and until a little while ago, the secretary of the St. Helens Branch of the National Union of Corporation Workers. An impressive service was held in the Spiritualist Church, Charles Street, of which he was one of the founders and also a very zealous worker. The funeral service was conducted at the church and cemetery by Mr. F. Hepworth, of Bury, who was assisted by Mrs. F. Glover, of St. Helens, an old and prominent worker in the Spiritualist movement.

The chief mourners were Mrs. Cunliffe (wife), Miss Cunliffe (daughter), Mr. and Mrs. J. H. Delves (nephew and niece), Mr. E. Cunliffe (nephew). Walkden, Mrs. Bradshaw (sister-in-law), Eccles, Mr. S. Ashton (brother-in-law), Mr. and Mrs. John Ashton and Edie (brother and sister-in-law and niece), Misses Emma and Mona Delves and Mrs. J. Liptrot (nieces), Mr. and Mrs. Stone (cousins), Liverpool, Mr. F. Tidder, Mr. Worrall, Mrs. Hayes, Mr. T. Glover, Mr. Winstanley, Mr. E. Fogg, Mr. T. Miller, Mr. and Mrs. Farmer, Mrs. Vose and Mrs. G. Whalley, Mrs. F. Glover, Mrs. A. Glover, Mrs. Whalley, and Mr. Alban.

Six of his fellow workers acted as bearers. They were Mr. Rawsthorne, Mr. Entwistle, Mr. Burchall, Mr. Stanley, Mr. Topping and Mr. Carter. A number of his work fellows also walked in procession to the cemetery, Mr. Alban and Mr. P. Houghton being two of the representatives of the Highways and Tramways Department. Several friends from the churches in the surrounding districts also, along with the St. Helens members of the Spiritualist Church and Lyceum, attended at the church and proceeded in procession to the cemetery.

SPIRITUALISM AND PSYCHICAL RESEARCH.

By J. ARTHUR HILL.

This interesting book by one of the finest writers on the subject shows how carefully and cautiously the author approached the subject, and how the weight of the evidence for human survival slowly but surely weaned him from rationalism.

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MONDAY, at 8, SPECIAL MEETING in
aid of Building Fund.
Speaker, MR. NORBURY. Subject:
"The Fellowship of the Kingdom."
WEDNESDAY, at 8, OPEN CIRCLE.
MRS. WILSON.

Newton Heath Spiritual Church,
ALLEN STREET, MANCHESTER.

SUNDAY, MAY 12TH, at 2-30, LYCEUM.
At 6-30 and 8, MISS M. MILES.
MONDAY, at 3 and 8, MRS. TONGE.
THURSDAY, at 8, MR. ROY MORGAN.
SATURDAY, at 8, OPEN CIRCLE.

Moss Side Progressive Lyceum Church
STANLEY GROVE, MOSS LANE WEST.

SUNDAY, MAY 12TH, at 2-30, LYCEUM.
At 6-30 and 8-15, MR. TINKER.
TUESDAY, at 8-15, MR. WAINWRIGHT.
SUNDAY, MAY 19TH, MR. PELKINGTON.

SOCIETY ADVERTISEMENTS.

New Manchester Lyceum Church
BRUNSWICK STREET, C. on M.

SUNDAY, MAY 12TH, at 10-30 and 8-15.
LYCEUM.
At 6-30 and 8, MRS. DOWNS.
MONDAY, NO MEETINGS.
TUESDAY, at 8; MRS. FERGUSON.
WEDNESDAY, at 8, MEMBERS' CIRCLE.
THURSDAY, at 3 and 8, MRS. ROBERTS.
SATURDAY, at 8, OPEN CIRCLE.

Pendleton Spiritualist Church
New Address:
94, HIGHFIELD CHAMBERS, BROAD

SUNDAY, MAY 12TH, at 6-30.
MR. G. A. MAYHEW.
MONDAY, at 3, OPEN CIRCLE.
WEDNESDAY, NO MEETING.
THURSDAY, at 8, MR. R. VERNON.
LYCEUM every SUNDAY at 2-30.

Salford Central Spiritualist Church
ST. PHILIP'S PLACE, CHAPEL STREET

SUNDAY, MAY 12TH, at 2, LYCEUM.
At 3-15, CIRCLE, MR. BOLD.
At 6-30 and 8, MR. BOOTH.

MONDAY, at 8, MRS. CROSS.
TUESDAY, at 8, CIRCLE, MR. MORRISON.
WEDNESDAY, at 8, MISS ASHWORTH.
SUNDAY, MAY 19TH, MRS. GIBSON.
Every SATURDAY, at 7-30, SOCIAL
Refreshments included.

Milton Spiritualist Church
BOOTH STREET, ECCLES.

SUNDAY, MAY 12TH, at 11, LYCEUM.
At 3, OPEN CIRCLE.
At 6-30 and 8, MISS BROMLEY.
MONDAY, at 3 and 8, MRS. GRATTON.
TUESDAY, at 7-30; PSYCHOMETRY.
MR. VERNON.
WEDNESDAY, at 3 and 8, MRS. MEAD.
SATURDAY, at 8, OPEN CIRCLE.

Blackpool National Spiritualist Church and Lyceum
ALBERT ROAD.

SERVICES—SUNDAYS: LYCEUM at 9-30 and 1-45. SERVICE, 3 and 6-30.
MAY 12TH.—MR. MAXFIELD.
MAY 19TH.—MR. HIBBINS, B.Sc.
MAY 26TH.—MR. LOTE, D.N.U.
JUNE 2ND.—MRS. LOMAS.

Cleethorpes National Spiritualist Church
41, ST. PETER'S AVENUE.

ORDER OF SERVICES:
SUNDAYS, at 3, 6-30 and 8-15.
MONDAY AFTERNOONS, at 3-15.
TUESDAYS, at 7-45.
THURSDAYS, at 8, DEVELOPING CIRCLE
FOR MEMBERS.
SATURDAYS, at 7-45.
Visitors to Cleethorpes welcome
all Services.

Brighton Central Spiritualist Church
ATHENÆUM HALL, NORTH STREET
(Opposite Ship Street).

SUNDAY, MAY 12TH, at 11-15 and 8-15.
MME. DE BEAUREPAIRE.
MONDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, ADDRESS and
CLAIRVOYANCE.

Brighton Spiritualist Church
MIGHELL STREET HALL.

SUNDAY, MAY 12TH, at 11-15 and 8-15.
MRS. A. BODDINGTON, D.N.U.
Address and Clairvoyance.
MONDAY, at 7-45, PUBLIC HEALTH
CIRCLE.
WEDNESDAY, at 8, PUBLIC MEETING.

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Bournemouth Spiritualist Mission,
WARMISTER RD. (opposite Richmond
Wood Road, BOURNEMOUTH.)

SUNDAYS, at 11 and 6-30.
ADDRESS AND CLAIRVOYANCE.
TUESDAYS at 7-30 & THURSDAYS at 3.
CLAIRVOYANCE and SPIRIT MESSAGES.
THURSDAYS, at 7-30, ADDRESS and
CLAIRVOYANCE.
real Clairvoyant: MRS. W. G. HAYTER

Dover Spiritualist Society,
NEW HALL, CANNON STREET
(Entrance: St. Mary's Passage.)

SATURDAY, MAY 11TH, at 8, and
SUNDAY, MAY 12TH, at 11 and 6-30,
MRS. V. CROXFORD,
Address and Clairvoyance.
MONDAY, MAY 13TH, REV. J. J. WELCH

Eastbourne Spiritualist Society,
DICKENS FELLOWSHIP HALL,
UPPERTON ROAD.

SUNDAY, MAY 12TH, at 3-30, PUBLIC
CIRCLE.
At 6-45, SERVICE.

Margate Spiritualist Church,
CAVENDISH HALL, 186, HIGH STREET.

SATURDAY, MAY 11TH, at 7-30,
MRS. HINCHLIFFE.
SUNDAY, MAY 12TH, at 3 and 7,
MRS. NELLIE HARRINGTON.
MONDAY, at 3, SEANCE.

Ramsgate National Spiritualist Church
CHATHAM STREET, RAMSGATE

SATURDAY, MAY 11TH, at 7, and
SUNDAY, MAY 12TH, at 3 and 6-30,
MR. NUTLAND.

Richmond Spiritualist Church,
(THE FREE CHURCH)
DEMOND ROAD, RICHMOND, SURREY

SUNDAY, MAY 12TH, at 7,
MRS. G. COOKE,
Address and Clairvoyance.
WEDNESDAY, at 7-30, MM. CLARA
IRWIN, Psychometry.

Isle of Wight.
Ryde National Spiritualist Church,
BELVEDERE HALL, BELVEDERE ST.,
RYDE, I.O.W.

SERVICES EVERY SUNDAY at 6-30.
THURSDAYS at 7.
A Hearty Welcome to All
Hon. Sec., MRS. D. PERKINS, 78, Well
Street, Ryde.

Southend Spiritualist Church,
Corner of HILDAVILLE DRIVE and
WESTBOROUGH ROAD, WESTCLIFFE
(near Chalkwell Park).

SUNDAY, MAY 12TH, at 11, and 6-30,
MRS. PODMORE.
TUESDAY, at 8, MRS. V. CROXFORD.

Sutton Spiritualist Society,
CO-OPERATIVE HALL, BENHILL STREET

SUNDAY, MAY 12TH, at 6-30,
MR. HORACE LEAF,
Address and Clairvoyance.
SUNDAY, MAY 19TH, MRS. GOLDEN.

Worthing Spiritualist Church,
GRAFTON ROAD.

SUNDAY, MAY 12TH, at 11 and 6-30,
MR. F. WHITMARSH.
THURSDAY, at 3, MEMBERS ONLY.
At 6-30, MM. ESTA, CASSEL.

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BARKING.

SUNDAY, MAY 12TH, at 6-30,
MR. PAIN.
Circle follows service.

MONDAY, at 3, MRS. CLARKE.
WEDNESDAY, at 8, MISS M. MORETON

Barnsbury Spiritual Church,
Temporary Address: 50, HILLMARTON
ROAD, near CALEDONIAN ROAD, N.7.

SUNDAY, MAY 12TH, at 7,
MR. M. MARISINI,
Address and Clairvoyance.
WEDNESDAY, at 8, OPEN DEVELOPING
CIRCLE.
SUNDAY, MAY 19TH, MRS. KENNEDY.

Battersea Spiritualist Church,
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA
(Affiliated to S.N.U.)

SUNDAY, MAY 12TH, at 3, LYCEUM.
At 11 & 6-30, MRS. A. F. HOLLOWAY,
Address and Clairvoyance.
MONDAY, Meeting for Members and
Friends, conducted by MRS. S. D. KENT
THURSDAY, Clairvoyance Meeting by
MISS L. THOMAS.

Battersea Christian Spiritualist Church
1, VOLTAIRE RD., CLAPHAM, S.W.

SUNDAY, MAY 12TH, at 11, CIRCLE.
At 6-30, MR. COLEMAN, Address and
Clairvoyance.

SUNDAY, MAY 19TH, MRS. PETE.

Bounds Green Christian Spiritualist
Church,
CANNING HALL, CANNING CRESCENT,
HIGH ROAD, WOOD GREEN.

SUNDAY, MAY 12TH, at 6-30,
MISS FLORENCE KINGSTONE,
Address and Clairvoyance.
MUSIC BY ORCHESTRA.

Bowes Park and Palmer's Green
Spiritualist Church,
PRINCE'S HALL, GREEN LANES,
PALMER'S GREEN.

SUNDAY, MAY 12TH, at 11,
MISS JOAN PROUD.
At 7, MR. E. W. BEARD.
WEDNESDAY, at 8, MRS. H. WRIGHT,
at Shaftesbury Hall, adjoining Bowes
Park Station.

Chiswick Christian Spiritualist Church
HARVARD TOWERS, 56, HARVARD RD.
(Off Wellesley Road, in rear of
Gunnersbury Station.)

SUNDAY, MAY 12TH, at 11,
MR. WATCHOUS, Address.
MRS. HAMMERTON, Clairvoyance.
At 6-45, MR. SAMUEL, Address.
MR. LLOYD, Clairvoyance.
WEDNESDAY, at 7-45, MRS. BOLAM,
Psychometry.

Cricklewood Christian Spiritualist Soc.
ASHFORD HALL, 41, ASHFORD ROAD,
CRICKLEWOOD, N.W.2.

SUNDAY, MAY 12TH, at 6-30,
MRS. M. MAUNDERS.
WEDNESDAY, at 8, CIRCLE. At 8, MRS.
K. FILLMORE, Clairvoyance.

Crouch End Spiritualist Society,
FELIX HALL, FELIX AV., CROUCH END.

SUNDAY, MAY 12TH, at 7,
MRS. PRESCOTT.
At 8-15, OPEN DEVELOPING CIRCLE.
THURSDAY, at 8, SOCIAL.
At 8, MRS. M. BARBER.

SOCIETY ADVERTISEMENTS.

Church of the Spirit, Camberwell,
THE CENTRAL HALL, HIGH STREET,
PECKHAM, S.E.

SUNDAY, MAY 12TH, at 11,
MR. and MRS. A. O. HIRST.
At 6-30, MR. W. A. CODD.

At 55, STATION ROAD:
MONDAY, 2-45, LADIES' PUBLIC CIRCLE
WEDNESDAY, at 7-30, MRS. A. O. HIRST

SUNDAY, MAY 19TH, MR. T. W. ELLA.

Central London Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOLBORN
W.C.1 (Corner of Bury Street).
(Affiliated to S.N.U.)

FRIDAY, MAY 10TH, at 7-30,
MRS. EDEY.

SUNDAY, MAY 12TH, at 7,
MRS. STOCKWELL
FRIDAY, MAY 17TH, MRS. BROWNJOHN.
SUNDAY, MAY 19TH, MRS. GOODE.

Clapham Spiritualist Church,
ST. LUKE'S ROAD (Adjoining Reform
Club), HIGH ST., CLAPHAM, S.W.4.

SUNDAY, MAY 12TH, at 11, OPEN
CIRCLE. At 3, LYCEUM.
At 6-45 for 7, MRS. CROWDER,
Address and Clairvoyance.

WEDNESDAY, at 8, LECTURE by MRS.
YVONNE STOTT on "The Astral Body."
Open to All.

FRIDAY, at 8, MRS. CLEMENTS.
SUNDAY, MAY 19TH, MRS. ELLIOTT.

Croydon National Spiritualist Church,
THE NEW GALLERY, KATHARINE ST
(Opposite the Town Hall.)

SUNDAY, MAY 12TH, at 3, LYCEUM.
At 6-30, MR. R. BODDINGTON,
Address.

WEDNESDAY, at 7-45, MRS. PODMORE.
Address and Clairvoyance.

SUNDAY, MAY 19TH, MRS. CANNOCK.

Ealing Spiritualist Church,
8, BAKERS LANE, BROADWAY, EALING.

SUNDAY, MAY 12TH, at 11-15; MRS.
GOLDEN. At 3, LYCEUM.
At 7, MR. STIRLING CAMPBELL.
WEDNESDAY, at 8, MRS. S. D. KENT.
SUNDAY, MAY 19TH, at 7, MR. F. B.
LEONARD.

East London Spiritualist Association
ROOM 7, EARLHAM HALL, EARLHAM
GROVE, FOREST GATE (Pass through
Main Building to Second Door on Left)

SUNDAY, MAY 12TH, at 7,
MISS MARIAN MORETON.
SUNDAY, MAY 19TH, MRS. C. YOUNG.

The Fellowship of Spiritualists,
AT "THIRTEEN," MORTIMER TERRACE,
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SUNDAY, MAY 12TH, at 7,
MRS. GEORGE AND MRS. KING.
THURSDAY, MAY 16TH, at 3 and 8,
MRS. GEORGE.

SUNDAY, MAY 19TH, MR. & MRS. BAIN.

Forest Gate Christian Spiritualist Church
228, ROMFORD RD., FOREST GATE, E.7.

SUNDAY, MAY 12TH, at 6-30,
MR. H. STANLEY JUSTICE.
At 8, PUBLIC CIRCLE.

SUNDAY, MAY 19TH, MRS. D. NICHOLLS
SUNDAY, MAY 26TH, MRS. A. GEORGE.

Forest Hill Christian Spiritualist Church
BEADNELL RD., FOREST HILL, S.E.23.

SUNDAY, MAY 12TH, at 11-15; PUBLIC
CIRCLE. At 3, LYCEUM.
At 7, MR. W. R. BRAILEY.

TUESDAY, at 8, MISS L. GEORGE.

THURSDAY, at 8, PUBLIC CIRCLE.

SOCIETY ADVERTISEMENTS.

Finchley Spiritual Mission,
FERNBANK HALL, GRAVEL HILL,
CHURCH END, FINCHLEY, N.3 (Tram
and Buses to "Queen's Head").

SUNDAY, MAY 12TH, at 7,
MR. STEPHEN FOSTER, of Melbourne
Address and Clairvoyance.
THURSDAY, at 8, MISS JOAN PROUD.

Fulham Spiritualist Society,
12, LETTUCE ST., PARSON'S GREEN.

SUNDAY, MAY 12TH, at 11-30, CIRCLE
At 3, LYCEUM.
At 7, MRS. EDEY.

THURSDAY, at 8, MISS M. MILLS.
SUNDAY, MAY 19TH, MR. R. BRAILEY.

Hackney Spiritualist Church,
240A, AMBURST ROAD, N.

SUNDAY, MAY 12TH, at 3, LYCEUM.
At 7, MR. H. BOLTON.
MONDAY, at 3, CLAIRVOYANCE.
At 8, MRS. DUNN.

TUESDAY, at 8, MEMBERS ONLY.
WEDNESDAY, at 8, MRS. MAUNDER and
PUPILS.

THURSDAY, at 8, OPEN MEETING.
FRIDAY, at 8, LYCEUM MEETING.
SUNDAY, MAY 19TH, MRS. KINGSTONE.

Hackney Independent Lyceum Church
41, PEMBURY ROAD, HACKNEY DOWNS
(2nd Gateway in Downs Park Road, on
left.)

SUNDAY, MAY 12TH, at 3, LYCEUM.
At 6-30, MISS GOLDSMITH,
Address and Clairvoyance.
Open Circle after Service.
THURSDAY, at 8, OPEN NIGHT,
Discussion and Clairvoyance.
SUNDAY, MAY 19TH, MR. R. CARMAN.

Hanwell Spiritualist Church
120, UXBRIDGE ROAD.

SUNDAY, MAY 12TH, at 3, LYCEUM.
At 7, MISS JOAN PROUD.
WEDNESDAY, at 8, PSYCHOMETRY.
THURSDAY, at 8, USUAL SERVICE.
FRIDAY, at 8, FREE HEALING CIRCLE.

**Harringay Christian Spiritualists
Mission,**
1, SALISBURY PARADE, ST. ANN'S RD.,
HARRINGAY (Side Door, Boot Shop).

SUNDAY, MAY 12TH, at 11, SERVICE.
At 7, MR. GEORGE BARKER.
TUESDAY, at 8, FREE HEALING CIRCLE.
Mr. CUMMINGS in attendance.
WEDNESDAY, at 8, MISS BRADBURY.

Harrow Spiritualist Society,
GREENHILL HALL, STATION ROAD,
HARROW-ON-THE-HILL.

SUNDAY, MAY 12TH, at 6-30,
MRS. MEURIG MORRIS,
Address and Clairvoyance.
Healing and Open Circle closed for
Summer.

WEDNESDAY, at 8, MR. T. W. ELLA,
Address.
SUNDAY, MAY 19TH, MR. HORACE LEAF.

Hendon Spiritualist Fellowship,
(Please Note New Address)
THE LIBERAL ROOM, 1, BELL TERRACE,
HENDON.
(Opposite "The Bell" Bus Stop).

SUNDAY, MAY 12TH, at 6-45,
SERVICE.
At 8, HEALING CIRCLE.

Hounslow Spiritual Mission,
68, STAINES ROAD, HOUNSLOW
(opposite the Hospital).

SUNDAY, MAY 12TH, at 6-45,
MR. SERJEANT.
WEDNESDAY, at 8, LADIES' GUILD.
MRS. MAUNDER. At 8, SERVICE.
LYCEUM every SUNDAY at 3.

SOCIETY ADVERTISEMENTS.

Ilford Psychical Research Society
CLEMENTS ROAD, ILFORD.

SUNDAY, MAY 12TH, at 7,
MR. H. ERNEST HUNT.
THURSDAY, at 3, LADIES' MEETING.
MRS. MOTE.

FRIDAY, at 8, MISS L. THOMAS.
SUNDAY, MAY 19TH, MRS. K. FILIPOV.

Independent Spiritualist Church
NEW MORRIS HALL, 79, BEDFORD RD
CLAPHAM NORTH, S.W.4.

SUNDAY, MAY 12TH, at 6-45,
MADAME ESTA CASSEL,
Address and Clairvoyance.
THURSDAY, at 7-45, MR. RICHARD
Numerology.
SUNDAY, MAY 19TH, MRS. A. GREGORY.

Kensington Spiritualist Church
LINDSEY HALL, THE MALL, NOTTING
HILL GATE.

SUNDAY, MAY 12TH, at 6-30,
MRS. E. CLEMENTS.
MONDAY, at 8, in Small Hall,
MRS. E. EDEY.

Kingston Spiritualist Church
VILLIERS ROAD, KINGSTON.

SUNDAY, MAY 12TH, at 11, MR. & MRS.
KIRBY. At 3, LYCEUM.
At 6-30, MR. H. CARPENTER.
WEDNESDAY, at 7-30, MRS. G. COOK
Address and Clairvoyance.
FRIDAY, at 7-45, MEMBERS' CIRCLE AND
HEALING CIRCLE.

Lewisham Spiritualist Church
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SUNDAY, MAY 12TH, at 11-15, CIRCLE
At 2-45, LYCEUM.
At 6-30, Address by the PRESIDENT
Clairvoyance to be arranged.
MONDAY, at 3, LADIES' OWN,
MISS GEORGE,
Address and Clairvoyance.

At 8, PUBLIC HEALING CIRCLE.
TUESDAY, at 8, STUDY GROUP.
WEDNESDAY, at 8, MISS M. MILLS.

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MRS. ELLIOTT, Address and Clair
voyance.

MONDAY, at 3, MISS JOAN PROUD.
TUESDAY, at 8, HEALING SERVICE.
WEDNESDAY, at 8, Address and Clair
voyance.

THURSDAY, at 3, INVESTIGATOR'S CIRCLE.
SATURDAY, MAY 18TH, WHIST SOCIAL
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Stratford Spiritualist Church
EDMISTON ROAD (Sixth Turning down
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Point Station).

SUNDAY, MAY 12TH, at 11, MR. GILES.
At 6-30, MISS LILY THOMAS.
MONDAY, at 7-30, COMMITTEE MEETING.

TUESDAY, at 8, HEALING CIRCLE.
WEDNESDAY, at 8, LADIES' MEETING.
MRS. MEYERS.

THURSDAY, at 8, PUBLIC CIRCLE.
MRS. PRINCE.

SUNDAY, MAY 19TH, MRS. B. PETRIE.

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CIRCLE. At 3, LYCEUM.
At 6-30, MR. G. POLLARD.
THURSDAY, MAY MEETINGS.
SUNDAY, MAY 19TH, MRS. TIMMS.

Streatham Christian Spiritualist Church
MADEIRA HALL, MADEIRA ROAD,
STREATHAM (opp. Streatham Station).

SUNDAY, MAY 12TH, at 11, CIRCLE.
At 3, HEALING CIRCLE.
At 6-30, MR. G. PRIOR, Address.
MONDAY, at 3, LADIES' MEETING.
MRS. MAUNDER,
Address and Clairvoyance.
WEDNESDAY, at 8, MRS. CROXFORD,
Address.
MONDAY and WEDNESDAY MEETINGS,
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Shepherd's Bush Spiritualist Society,
3 BECKLOW RD., ASKEW RD., W.

SUNDAY, MAY 12TH, at 11,
OPEN CIRCLE.
At 6-30, MME. STELLA FORDE,
Address and Clairvoyance.
THURSDAY, at 8, OPEN CIRCLE.

Surbiton Christian Spiritualist Church
MAPLE ROAD, SURBITON.

SUNDAY, MAY 12TH, at 11-15, LYCEUM.
At 6-30, DR. W. J. VANSTONE.
WEDNESDAY, at 3, PSYCHOMETRY.
At 7-30, ADDRESS and CLAIRVOYANCE.

The Church of the Spirit,
24A, CHURCH ROAD, CROYDON.

SUNDAY, MAY 12TH, at 11,
MR. P. J. HITCHCOCK.
At 6-30, MR. ERNEST MEADS.
WEDNESDAY, at 8, MRS. MAUD EVANS,
Address and Clairvoyance.

**Walthamstow Spiritualist Lyceum
Church,**
THE WORKMEN'S HALL, 82, HIGH ST.

SUNDAY, MAY 12TH, at 7,
MRS BLANCHE PETZ,
Address and Spirit Drawings.
Lyceum Sunday School at 3.
WEDNESDAY, at 3, LADIES' MEETING.
THURSDAY, 7 to 8, HEALING.
8 to 9-30, DEVELOPING CLASS.
SUNDAY, MAY 19TH, MISS MADDISON.

West Ealing Spiritualist Church,
HESSEL ROAD.

SUNDAY, MAY 12TH, at 6-45,
MEDMONDS & MRS. BROOKMAN,
Address and Clairvoyance.
WEDNESDAY, at 7-45, MRS. HOLLOWAY,
Address and Clairvoyance.

**Wood Green Christian Spiritualist
Church,**
BRADLEY HALL, BRADLEY ROAD,
STATION ROAD.

SUNDAY, MAY 12TH, at 11-15, SERVICE.
At 7-15, MADAME B. ANDERSON.
WEDNESDAY, at 8, SOCIAL EVENING.
LYCEUM every SUNDAY at 3.

Jewish Spiritualist Centre,
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SUNDAY, MAY 12TH, at 6-30,
Lecture, "The Jewish Prophets,"
MR. KORN ZEDEK.
Yiddish, with translation into English.

MONDAY, MAY 13TH, at 8-30,
Clairvoyance by MR. ISHED.
THURSDAY, MAY 16TH, at 8-30,
OPEN CIRCLE.

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* MRS. E. BARTROP. *
* WEDNESDAY, MAY 15TH, at 7-30, *
* MRS. ETHEL CLARKE. *
* After Circles at close of services. *
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